

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

Vol. IX.]

PHILADELPHIA, APRIL, 1828.

[No. 100

More Interesting Intelligence.

We have received a copy of the printed Minutes of the Buttehatchy Baptist Association, held at Zion Meeting House, Monroe Co., Mississippi, Oct. 12th, 1827. This Association embraces churches in Alabama, and in the vicinity of the great missionary establishments among the Choctaw Indians. They are well acquainted with the proceedings of the missionaries at those establishments, and, as will be seen by the following Circular Letter, have expressed their united voice against the numerous fashionable projects and money begging schemes of the day.

CIRCULAR.

The ministers and messengers of the Buttehatchy Baptist Association, assembled at Zion Meeting House, Monroe county, October 12th, 1827, to the churches whom we represent, wish grace, mercy and peace.

BELOVED BRETHREN—We have been favoured with the privilege of assembling together once more, in our associated capacity, and have transacted the business referred to us, as you may see in the face of our minutes.

The subject of the present year is on an unfavourable view of the present times; and the more especially, as we see speculation, superstition and religious frauds practised, we believe to a greater extent, than it has been at any time since the reformation. We see missionary boards and boards of foreign missions, said to be for the purpose of spreading the light of the gospel among the heathen in distant countries and the savage at home—to accomplish this object there has been immense sums of money raised by donations, and sent to those boards. There has, also, been a number of Theological Seminaries established for the purpose, it is said, of educating pious young men to the gospel ministry; we hear not one word of their being called of God as was Aaron.

We also see tract societies, and tract

presses established, and Sunday school societies established, said to be for the purpose of educating the children of the poor, of which there is at this time about two thousand five hundred schools established, which we may calculate at one hundred and fifty thousand scholars—all these with their increasing numbers, with tracts of those tract societies in their hands for their school books, with a competent number of those theologically educated, said to be pious young men, for teachers; is not this to spread themselves over the whole ground of the religious education of youth to make the subjects of their immediate labour, the whole of the children now constituting the rising hopes of our country, (which is about three million,) to keep pace with every increase of population, and consequently to assume to themselves the exclusive formation of the moral and religious character of the entire future population of our country to succeeding generations. All these taught to believe that it is right to contribute largely to the support of the gospel, and that the clergy all ought to obtain their degrees in those theological seminaries in order to qualify them for the gospel ministry.

And to teach them to believe it to be right to contribute largely for the support of those missionary establishments, theological seminaries and charitable institutions, which will all tend to enrich the clergy. But we are told that this is the measure by which the light of the gospel will be diffused from the north to the south, and these are the means to be employed by which the millennium or latter day glory will be ushered in—these seem to us to resemble the three unclean spirits which are like frogs, and come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet—Rev. xvi. 13.

This tribe has already been able to influence the general government to favour their missionary plans among the savage tribes by large donations, and if we may judge of the benefits of them among other nations, by what we can discover among our savage neighbours, we think that

government, and the community at large, would do better to let them sit still in their nest and not send them among the Indians, where they have the opportunity to exercise their influence to the injury of the government, and at the same time to speculate on the poor Indians by obtaining largely of their annuities and their cattle. We see almost all kind of measures made use of under the name of benevolence to raise money, which when obtained mostly goes into the hands of the clergy, to be applied to those professed benevolent objects. We are led to believe that government and the people are already too credulous, and have too far favoured those plans—and we have too much reason to believe, that unless there is a check to those measures they will terminate in the destruction of our religious privileges, if not in the overthrow of our civil liberties. We, therefore, protest against them, and admonish you our brethren to read the Scriptures and see if Christ or his apostles authorise such measures: we think not.

And may the Lord give you understanding in all things. Farewell.

WILLIAM H. COOK, Mod.

LEMUEL BEENE, Clerk.

Accompanying the Minutes forwarded to us were the following lines from a subscriber and member of the Association, which we here present to our readers.

"*Mr. Editor*—I send you the minutes of our Association, which was held about twenty-eight miles from Mayhew, the great missionary establishment in the Choctaw Nation. Many of the members of the Association are well acquainted with the proceedings there and know what they are doing. The Circular Letter is what I would wish you to see and to use as you think proper; for I would wish the world to know, that it is the determination of the Baptists in this section of the country to have nothing to do with the schemes of the day, nor with the blood-suckers after money—for we clearly see (laying aside the word of God which condemns them,) with our eyes, and hear with our ears, and understand with our hearts, from the conduct of our neighbouring missionaries, that the work is not of God but only a money-making scheme."

If there was more plainness, honesty and sincerity in the world, there would be many more that would have the same views in regard to the schemes

of the day, and as candidly express them as the author of the above lines. But the love of popularity, the fear of man, or a want of sincerity has blinded the minds of tens and hundreds of thousands, or else they follow the schemes and practices of a degenerate age, against the dictates and remonstrances of their own consciences.

[From the Religious Inquirer.]

"DARK AGES RETURNING."

A piece under this title is travelling the grand rounds of the orthodox papers, intended as a warning to all who are now hoodwinked, against the danger of using their own senses in a way not sanctioned by their spiritual task masters. The proceedings of the Reformed Baptist Churches of North Carolina, have given umbrage to those who fear the light of truth, and who perceive that the progress of information is sure to sap the walls of their Babel. Now, kind reader what think you is the front of their offence? Why they set their faces against the modern mendicant system. They oppose the scheme of supporting orthodox drones, under the delusive pretences of piety to God and good will to man. Facts, stubborn, unyielding facts, have opened their eyes to the iniquity of the system which has become so prevalent in this country, within the last few years. Need we repeat what we have so often asserted, that these begging societies are links in the chain of causes, which, if not broken, will soon bind us slaves to an American hierarchy, even more galling than that of Great Britain!—Have we occasion to inform you anew, that the *power* connected with *wealth*, is augmented by every cent which is wheedled out of all classes, by every means? Need we point you again to the *manifesto* of Rev. Ezra Stiles Ely, Doctor in Divinity, spoken on the fourth of July? Have you forgotten his boast of having the power over HALF A MILLION voters in the Union belonging to the Presbyterian interest alone?

What is the language of the grace-

less caterers for these eleemosynary societies? They call upon "the widow weeping over her helpless children," to give the mite which is wanted to satisfy their hunger; and all this in the name of religion. And this for what? Why, forsooth, to educate "pious, indigent young men for the ministry," or to feed discarded clergymen whom their flocks will no longer bear; who are too proud to dig, and to beg, *ought* to be ashamed. But to return from this apparent digression—

The reformed Churches are well persuaded that *religion* needs no beggarly conduct for its support. That the inflated accounts received from the travelling mendicants are untrue. That the time of those who "carry the bag," would be more usefully employed in tilling the earth, or carrying the hod. That "beating up for recruits" in this service is no better than offered premium for idleness, and a bait for the avaricious. That such conduct tends to sink the cause of religion, and disgrace it to the standard of Roman Catholic indulgencies. Under these impressions, they acted as honest men ought to conduct, and thereby incurred—the *curse* of orthodoxy.

But have any of those sagacious editors who have published this thing, attempted to *refute* the reasoning by which the North Carolinians have come to this result? No. Have they shown that their southern brethren are remiss in their duties as men and as Christians, in consequence of their supposed deterioration? No. Have they shown that the steps taken by the Reformers necessarily lead to these results? No. But their *veto* is given against these proceedings—*because not in the fashion*. They have made the orthodox bedstead to suit their own length, and to all who exhibit a spirit of non-conformity, their language is—"this people which knoweth not the law is cursed."

But the "dark ages" are not returning. In this blessed country, while the mind is left free to investigate princi-

ples, the wheels of revolution cannot roll backward. Should the vitals of this free and happy people ever be crushed by the incubus of clerical pride—should they bow their necks to the yoke of clerical domination, and tamely submit their backs to the burdens of those who are already grasping the scourge of clerical domination, we might truly say the dark ages are returning. But we trust in God this is not the case. While freedom of inquiry exists—while so many freeborn spirits watch upon the walls—light, life, and liberty will prevail, and truth will conquer all its adversaries.—Nothing but a proper use of light and sight are necessary. As no cover was ever large enough to hide itself, so the dark schemes of priest-craft are easily thread-ed. The mazes and windings of conspirators against the freedom of mind betray their purpose by the very means they use to hide it. Remember that "knowledge is power," and do not forget that the slumber of Samson on the lap of Delilah was the proximate cause of his weakness, his blindness, and final overthrow. Beware of those who come to you in sheep's clothing, while they are ravening wolves in disguise.

For the Reformer.

Jesus answered, my kingdom is not of this world.—*John* xviii. 36.

To every well informed, candid, and sincere christian, no truth can be more clear than the one embraced in this portion of holy writ; whether we advert to the history of the religion of Jesus Christ, to his spotless life, and holy example, to our own experience, or to the experience of the most worthy christians that have ever lived, evidences of this great and important truth multiply to such a degree, that it is impossible for us to resist their influence, and we are constrained to say that *the kingdom of Christ is not of this world*; but on the contrary, that it is hostile to, and at variance with its reasonings, maxims, fashions and pleasures. So entirely opposed indeed are they to each other,

that St. James declares, "Whosoever will be a friend of the world is the enemy of God;" and St. Paul, "The wisdom of this world is foolishness with God."

The means made use of by the great Jehovah in introducing into the world the glorious scheme of human redemption, obviously demonstrates the truth of the text. Had the wisdom of this world been consulted on this important subject, would man have ever thought of adopting such means in order to the accomplishment of so magnificent an end. Human reason would have suggested that the means employed should correspond in dignity with the end proposed, (and on worldly principles this would be correct;) but here we perceive, conviction forces itself upon our minds, that the kingdom of Christ is not of this world. Not only does the introduction of the Gospel system into the world, carry with it this conviction, but its history through every age, down to the present, corroborates the same incontrovertible truth. Whilst he who is the great Author of salvation, made his stay upon earth, in every word which fell from his lips, and in every action of his life, we can read in legible characters that his kingdom is not of this world. When the blind, the lame, the halt, the deaf, the dumb, the lepers, the lunatic, and the dead were brought to him in order that he might restore them, did he resort to the depositories of science, as human wisdom would have done, in order to find an effectual remedy? No, he applied clay to the eyes, he spoke the word and the diseases were rebuked. Oh how foolish do these means appear in the eye of worldly wisdom; yet they loudly proclaim that the kingdom of Christ is not of this world.

After Christ had fully proved by his own life and doctrine that his kingdom was not of this world, he gives further evidence of its truth in the selecting of men in order to promulgate that truth which he came to establish. Did he resort to colleges, or seminaries of

learning, in order to find men renowned for deep research in literature, men commanding an influence in the world, men eloquent and scientific; for surely the wisdom of this world would conclude that such men would be the most likely to succeed in so important an embassy; but the wisdom of this world is foolishness with God. See Mat. iv. 18 and 19—"Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers,) and he saith unto them, follow me, and I will make you fishers of men," &c. truly then the kingdom of Christ is not of this world. When persecution raised its hydra form, did Christ adopt the wisdom of man and assert his right to resist its power? did he call on his disciples to defend him and his cause from the cruelty and perfidy of his persecutors: See John xviii. 36—"If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

When Jesus sent out his disciples on their great and important mission—did he adopt, or did they require the means which the wisdom of this world would point out for their support? Did they dwell with emphasis on the laudability of their understanding, and play upon the feelings of those who were attached to the cause of the Redeemer, in order to get possession of their money? or did they accept the money of the ungodly and licentious, wherewith to promote the cause of Christ? Did they subvert the words of their Lord, "The labourer is worthy of his hire?" Christ knew when he sent them out, that men could not live upon nothing, and they knew that every circumstance around them forbade them to expect support from the world. Under all these circumstances, did they suggest, or did Christ approve, that some society should be formed, through which medium all their wants might be supplied, or at least their prospect bright-

ened? (and when according to the wisdom of the world was a missionary society so much needed.) Oh no, Christ had sufficiently taught them that his kingdom was not of this world; and they knew full well that their success and support was not to be dependent on the smiles or the monies of men. Being confident that Christ had called them, their whole dependence was in him and they had nothing to fear.

But, alas, alas, the religion of the Saviour was not long permitted to appear in its native purity and simplicity; that wisdom which is foolishness with God, soon resorted to many inventions and wrapped around its holy and heavenly form innumerable trappings and draperies, in order to win the approbation of the worldly minded, or the better to accomplish the purposes of ambitious and evil designing men. To a heart influenced by the pure love of God, and a mind anxiously solicitous to promote the interests of that kingdom which is not of this world, how painful in the extreme, is the reflection, that at this period of time the reasonings and the maxims of this world are almost universally adopted in order to promote the kingdom of Christ which is so obviously at variance with those reasonings and maxims. From the ingenious display of the objects proposed by men (nominally ministers of Christ,) how frequently is the sincere Christian made to contribute in raising and supporting institutions founded in the wisdom of this world, and in direct opposition to the wisdom which cometh from above. Where can it be proved from scripture authority, that the ministers of Christ are at liberty to extort from their people a support, for labouring among them while they themselves are owners of estates? Where shall we look for proof, that Christ ever sanctioned Colleges or Seminaries of learning as preparatory or prerequisite measures in order to qualify men for the gospel ministry? To what portion of the New Testament must we refer, in order to learn that Christ and his

Apostles made their preaching depend on the gold and silver of this world? It is sufficient to cause the sincere Christian to tremble, when he reflects on the numerous instances in which men (within the circle of his own knowledge and information) have speculated long enough on the church of Christ to answer their own secular purposes, and then plainly evinced that they were hirelings whose own the sheep were not. But for all these things will God bring them to an account.

A METHODIST.

TENNESSEE SYNOD.

We have received a copy of the Report of the transactions of the Evangelical Lutheran Tennessee Synod, held in Zion's Church, Tennessee, in September last. This whole Synod, as well as numerous ministers of the same religious denomination in this and other states, have unitedly raised their voice against Theological Seminaries, and the numerous money collecting schemes and devices now carried on, under pretence of promoting the kingdom of Christ. If they wish to escape the entire prostration of true religion in their congregations, it will be necessary for them to stand firm in their opposition to all these anti-christian proceedings and practices; for, no sooner does any class of professing christians engage in them, than they become intriguing, dishonest and corrupt, with a rapidity which has scarcely a parallel in any period of the world, the days of the Jesuits not excepted. If you see a man that is a warm advocate or partisan for Theological Seminaries, and for raising money under pretence of advancing Christ's kingdom, (no matter in what way) you see a man that has no true religion, and one too, that has no proper sense in what true religion consists. What an injury has been done to the cause of christianity, by the money-begging schemes and devices which have been invented in this day. And every one that aids or encourages them in any way, is lending assistance

to a cause in opposition to that pure and humble religion which Christ taught and which alone can evidence that we are his true disciples and followers. The following is among the articles of a constitution, laid before the ministers and congregations belonging to this body, for consideration until the next session.

"Article V. This Synod shall never be incorporated by civil government. Neither shall this body have any incorporated Theological Seminary under their care; nor any particular treasury for the purpose of supporting Missionaries, Theological Seminaries," &c.

MISSIONS IN NEW JERSEY.

The Executive Committee of Missions at Princeton, N. J. composed of three "Doctor's of Divinity," four "Reverends" and two Esquires, at a meeting held Dec. 13, 1827, passed the following resolutions, viz:—

1. "Resolved, That in reliance on divine aid, and with the co-operation of other friends to knowledge and religion, we will use our utmost efforts to assist in raising within two years from this date, the sum of FORTY THOUSAND DOLLARS, for the *support of Missionaries and the establishment of Schools* in the destitute parts of this state.

2. "Resolved, That the funds so raised shall be placed under the control of the Domestic Missionary Society of New Jersey, on condition that said Society will appropriate these funds to the purposes above specified."

This 40,000 dollars will serve to give employment to a number of the young men now studying divinity in the Theological Seminary at Princeton. Such a sum, indeed, will be very convenient to give them a start in the preaching trade after completing their studies.

"Wants of Pennsylvania."

Under this head, "An Agent of a Benevolent Society," now in the interior of this state, in a letter to one of

the Editors of the Boston Recorder, says:—

"The religious advantages here enjoyed are comparatively very small. Ministers here supply sometimes seven to nine different churches, preaching both in German and English. Their time and labors are therefore frittered to atoms, [as St. Paul's were;] answering barely the name of worship in each place once or twice a month. Ministers here abouts toil in a hard servitude, and it must be supposed, have not characters of weight and talent enough [never having been in a Theological Seminary] to magnify the office, as it ought to be. Revivals have never been known in these parts—all is a dead calm; and there is no reason to believe it will be otherwise, as long as the professed servants of Christ, at the altar, sustain their present character. Yet I hope there are some excellent men among them. English education is gaining ground with great rapidity, and tracts are pioneering their way into the hearts and understandings of the people, and light we trust will spring up in the midst of darkness. But shall christians not feel for such a dying people, and extend their efforts for their welfare? And in New England, happy New England, shall not christians devise means, and devote industry and substance, and especially ministers and students of theology throw in the labours and prayers of their days for the relief and spiritual good of so many fellow mortals at their very door? Let twenty, or even ten enlightened men from New England [like "Dr." Ely.] settle in this state, and go on silently and humbly in their work, and with the blessing of God, religion and intelligence would spread and take root among this people, and in one generation's time, a new race devoted to God, cultivate this beautiful country, and millions of the mammon of unrighteousness flow into the *treasury of the Lord*."

Here then is the consummation of the whole business; the grand end and aim of all their works and labours.

What they call the "Lord's treasury," is their treasury, out of which they enrich themselves, and establish their power and influence.

Extracts from Letters.

We here give a few extracts from letters received from different parts of the country, as an evidence of the views and feelings of some of our subscribers, and the state of things in their section of the Union.

[From a subscriber in York Co. Pa.]

"We send you enclosed in this letter our subscription, for we do not wish to take your useful paper and not do our duty in paying you. We would wish to be supporters of the work, and not to help to pull it down by not paying you, for I suppose the expenses are considerable, and as for my part, I have not found any thing in the Reformer as yet, that I thought wrong or inconsistent with truth or the precepts of the gospel. If I had found truth, and error, and falsehoods, blended together in your paper, I should have declined taking it before this time. But as long as it is conducted with the same motives of candour and truth, so long I would wish to be a subscriber, for I believe it has caused many to become inquirers after truth, and I believe the other subscribers here are of the same mind, at least they do not say any thing to the contrary, but seem favourable to the work. This is not the case, however, with all in these parts, for there is a certain preacher living in Berlin, who I am told calls your paper a deistical work. But this does not alarm me, for there has always been some of these characters in all ages of the world who would oppose truth and give it a bad name whenever it came forward in opposition to error and degeneracy, for they know that their craft is in danger, and they are afraid of losing their fat livings and greetings in the markets, &c. and their exalted titles of Rabbi and reverend.

"I plainly see that our modern Scribes and Pharisees will not repent

and yield up to the convictions of truth under the judgment of the vials, but will only grow worse and worse. Accordingly they are preparing themselves and making strong their defences against any and every thing that shall be against their craft, interest and aggrandizement, for they naturally love to be considered a superior order of beings, and require great yearly salaries to keep up their superiority and grandeur among the people."

[From Niagara Co. N. Y.]

"What I want is for people to read and not continue so blind. Priestcraft, it may with too much truth be said, rules triumphant. A partial re-action of the wonderful revival which took place here two years ago, is now showing itself. Two very respectable members have been publickly excommunicated and consigned to the buffetings of Satan!! not for any misconduct, but for a disbelief in the Calvinistic scheme. The above-mentioned persons requested permission to withdraw privately. This was inhumanly denied them—they must be held up as a terror to *evil thinkers*, to deter others from expressing their belief and frighten them into hypocrisy. It was a good course and effectually pulls the wool off from some eyes. Considerable indignation was expressed by many. The actors did not gather many laurels by this performance."

[From Michigan Territory.]

"The country here is new and few care much about reading, and a great share of these are tramelled with the doctrines inculcated by the priests manufactured in the Eastern States. The reign of superstition, bigotry and misdirected zeal is astonishing for a new country."

[From Lancaster Co. Pa.]

"I hope you will continue to expose the intrigues and schemes of an arrogant priesthood in our country. They have lately started a Tract Society at New Holland, at Leacock, Churchtown, Reamstown, Adamstown and a

number of other places throughout this county. These are all branches of the American Tract Society."

[From Ontario Co. N. Y.]

"I live in a part of the world where the simplicity of the christian religion is hardly to be found in any society.— Scarcely any do as they would others should do unto them; and if any one says any thing against priestcraft, preaching for hire or the numerous schemes in this day for obtaining money, he is denounced as an enemy to religion and in the road to ruin, and unworthy of the friendship of society. But a pure conscience is of more value than all the honours and favours of this world, and honesty and uprightness are to be preferred to any of the schemes and systems of aggrandizement and show now carried on in christendom."

[From the Lamp of Liberty.]

"All sectarianism, under the Christian name, is but anti-christianity in disguise; by which true christianity is perverted and disgraced, and but a libel on the Bible.

"But the question remains to be answered. What can be the real *cause* of all these divisions, contentions, sects, parties, and religious wars and cruelties, which so universally abound in the religious world, under the *Christian Name*, and each equally sanguine, with the Bible in his hand, professing to advocate the doctrine it contains?

"*Answer.* A hireling and avaricious priesthood are directly interested in all this evil work. By the craft, which gave birth to these evils, and by which they are still continued, these craftsmen obtain their wealth, their ease, their carnal honour, and secure their silver, their gold, and their temporal safety in the permanent possession and enjoyment of the unrighteous *Mammon*: and therefore it is nothing more than we might reasonably expect, to find them zealous in keeping up the trick of imposture, and supporting the craft, upon which their aggrandizement depends."

METHODIST EPISCOPAL CHURCH.

There is a great and increasing dissatisfaction prevailing in the Methodist Episcopal Church, with regard to the power and authority vested in their Bishops and preachers. The existing government in the Methodist Episcopal Church, indeed, enables every officiating Bishop, Presiding Elder, and Preacher, to be in effect a Pope. How men pretending to be the humble followers of Jesus Christ can pertinaciously persist in retaining such power in their hands, when the people are unwilling they should possess it, and when Christ has told his disciples, that he that would be *greatest in his Kingdom* must be the *servant of all*, is one of those mysteries in human nature, much oftener met with than it is easily solved. Yet so it is: and such a love for power is as degrading to the individuals who contend for it as it is contrary to christianity and absurd and tyrannical in its nature. In a reply of those in favour of a reform in the government of the Methodist Episcopal Church, addressed to the reigning dynasty, is the following concise and forcible language.

"We would call your attention to the present organization of our church. Examine it carefully and you will find, that all power, legislative, judicial, and executive, is either possessed by or derived from the ministry. No system of checks and balances has been introduced into our government. It is a simple despotism, with no more machinery attached to it than is necessary for its perpetuation in the hands of those who possess it, and for its exercise over an extensive territory. In the present system, as little regard is paid to our rights as men as to our claims as Christians.

"A little reflection will convince you that our ecclesiastical polity *must* be changed, or our church will be split into many pieces. The present form of government is incompatible with the genius of the American people, and the spirit of their political institutions, as well as with the principles of the New

Testament. It *cannot* be permanent. Discussion may be suppressed in one quarter, but it will break out in another. Some of the reformers, consulting their own happiness rather than the good of the church, and wearied out by persecution, may withdraw from our communion, but they will leave enough behind to uphold the principles of *Christian liberty*. Others may be violently thrust out, under different pretences; but let not our ecclesiastical potentates flatter themselves that they will thereby secure peace within their dominions. In our church government is the principle of despotism. In the people is the principle of *liberty*. These two principles are at variance in their nature, and must produce incessant contentions, till the former yields to the latter. Timely concessions on the part of men in high places might prevent all the evils we dread and deplore: but, alas! brethren, whenever did ecclesiastics voluntarily surrender any material part of their authority! Kings have resigned. Emperors have abdicated.—Even Sylla, after he had glutted his vengeance and satiated his lust of domination, retired into private life. But, it is observed by Barrow, that, of two hundred and fifteen popes who succeeded Gregory, no one ever yielded a prerogative that had been asserted by his predecessors. The only way, brethren, to prevent the evils which we foresee must necessarily arise from time to time, if the present government be not changed, is, for the laity in different parts of the country to stand forth as a body and *demand* from the itinerant ministry a concession of the rights of which they are deprived. Nothing so effectually corrupts the heart and blinds the judgment as absolute power: and such power our bishops and travelling preachers now possess.”

[From a Baltimore paper.]

Editorial Labours—As to the manner in which an editor's time is employed a great deal is to be said. The perusal of papers received; selecting

matter for republication; pruning it of redundancies so as to render it capable of admission, and digesting the whole with a view to furnish something on every topic of interest in such a space as he may have: all these, though they are not outwardly apparent, require a good deal of labour and consume a great deal of time. After these parts of his task are discharged, he sits down to commune with his readers in the original department; but he often does so with a mind distracted and fatigued by his previous occupations.

[When to the above are added the pecuniary concerns connected with a publication, the numerous letters to be written, the responsibility felt in the admission of matter, &c. &c. it becomes still more exercising and fatiguing; so much so indeed that properly there is no repose for the mind, and nothing short of a sense of duty and a hope of being useful, would induce us to continue in such an employment.]

WANT OF PUNCTUALITY.

An Eastern paper has lately been suspended for want of punctuality on the part of subscribers. The following remarks are by its editor: “The publication will be *suspended* from this date, that we may the better ascertain for whose benefit it has been published. It is useless to multiply words; if those who are *indebted* for the paper, discharge their bills promptly, it will be resumed. At present above 2000 subscribers receive the paper—deduct half the number, and let the residue pay punctually, and it will then be a profitable paper—*double* the whole number, and let them *pay* as we have been paid, and a mint of our own would be requisite.”

There are no labours (including the concerns and perplexities) that more justly demand an honest remuneration, than those of an editor and publisher of a paper, and there are none perhaps that are so poorly requited or less attended to. If an editor could himself

live on vital air the printer and paper-maker require to be paid.

Titles of the Officers and Managers of the Naval and Military Bible Society in England.

Patron—His Royal Highness the Duke of York.

Vice Patron—His Royal Highness the Duke of Gloucester.

President—His Grace the Archbishop of Canterbury.

Vice Presidents—The Right Hon. and Right Rev. the Bishop of London.

The Hon. and Right Rev. the Lord Bishop of Durham.

The Hon. and Right Rev. the Lord Bishop of Gloucester.

The Hon. and Right Rev. the Lord Bishop of Oxford.

The Very Rev. the Dean of Canterbury.

The Very Rev. the Dean of Bristol.

The Right Hon. the Earl of Dartmouth.

The Right Hon. the Earl of Radnor.

The Right Hon. the Earl of Spencer.

The Right Hon. the Earl of Bathurst.

The Right Hon. Admiral the Earl of Northesk, K. C. B.

The Right Hon. Lord Viscount Melville, [First Lord of the Admiralty.]

The Right Hon. Lord Viscount Palmerston. [Secretary at War.]

The Right Hon. Admiral Lord Gambier, K. C. B.

The Right Hon. Admiral Lord Exmouth, K. C. B.

The Right Hon. Nicholas Vansittart, M. P. [Chancellor of his Majesty's Exchequer.]—*N. Y. Telescope*.

Such are the men, who in this day undertake to promote the circulation of the Scriptures. Do they pay any regard to the truths and precepts of the Bible themselves? Paul was grieved when a damsel possessed with a spirit of divination followed him and Silas, saying, "These are the servants of the

most high God, which shew unto us the way of salvation," and he cast the spirit out, and he was troubled with it no more. If Paul were now living, how would he be grieved to see so many base, worldly and unprincipled men engaged in the cause of the Bible, and setting forth in pompous speeches the great excellency of the Bible. They have no better spirit in doing this, than the damsel that spoke so highly of Paul and Silas, and they are calculated to do the cause of truth and christianity quite as much injury. Paul could do nothing while followed by the applauses and commendation of such a person, and true christianity can never thrive and prosper in the earth while so many worldly, proud, pompous and unprincipled characters are to be found undertaking to promote its interest and advancement. They are all the while enemies to the Lord Jesus Christ, and whenever his true followers appear in the world, they will be their most bitter and violent persecutors.

[Communicated.]

PROPOSALS

For publishing a new religious work, in the village of Lockport, Niagara county;—to be devoted to the defence of Primitive Christianity;—to be entitled *Priestcraft exposed*.

The object of this publication is to review the "religious" schemes of our day, and their legitimate offsprings, mis-called "*Benevolent Institutions*"—to exhibit in a vivid light the manner in which they are *upheld* and the effect they will ultimately have on the *American people*. As these institutions are managed by men who claim to be followers of our Lord and his Apostles; a comparison of the *two* characters will become necessary. That thousands in our country are "ministering, as of the ability that God giveth" we do firmly believe; yet, it cannot be denied that *tens of thousands, in Christendom and out of it*, are at this day, "through covetousness, and with feigned words making merchan-

dise of souls"—who compass sea and land to make one proselyte"—"and bind heavy burthens and grievous to be borne, and will not touch them with one of their fingers." ⚡ *This order of men, wherever found, shall receive our respectful and undivided attention—their right to take the scanty pittance of penury and wretchedness, to build up their Craft, and rivet their galling chains on Freemen, will be questioned—The dogmas by which their Craft is supported will be contrasted with the doctrines of our Lord and Saviour—their intolerant and hypocritical acts and doings, will be canvassed without fear, and with as much charity as the case demands.*

THE FACT, that almost every avenue to learning is grimly guarded by these avaricious hirelings, and the generation that will in a few years be on the stage, are growing up with *their sentiments*, should arouse every friend of religious liberty—every enemy to an ecclesiastical establishment—to AN UNION OF CHURCH AND STATE.

⚡ Sectarian controversies will be avoided, though our columns will be open to all.

⚡ Should a sufficient number of subscribers be obtained, the first number will be issued on the 2d of June, 1828, and continue to be published on the first Monday in each month thereafter—each number containing sixteen octavo pages, making a volume of 192 pages in 12 months, at \$1 per annum, payable in advance.

⚡ Agents will be allowed every tenth copy. Printers giving this prospectus an insertion, shall receive the work for one year, and our thanks.

⚡ Those who wish to patronize the work will forward their names to COOLEY & LATHROP, Printers, to whom all communications may be addressed, post paid.

Lockport, Feb, 20, 1828.

Extract of a letter from a correspondent in the upper part of the state of New York.

"The overbearing conduct of the clergy, in this section of the country, as exhibited in their late efforts to stop all kind of business on First day—such as *boats running on the Canal, stages, and of course mails*, has of late excited much attention. They have already *awed* two lines of boats, that navigate the canal into their measure, and have made up a sum of \$25,000 to run a line of stages from Albany to Buffalo. It astonishes many to see the number of persons that move at the bidding of the priest; in these movements, I believe, there are not one Reverend who stands out before the public as an actor. Their conduct meets with considerable opposition; but in their prints they avow the intention of *drawing the line*—and "look to it," they say—"on which side you are found." This is good—they will find their line is prematurely drawn—for, I think, it will draw some of the *rags* off their idol; it will unquestionably *draw open* the eyes of many, who are not completely blind—but were rapidly approaching a state of blindness."

The *Gospel Advocate*, printed at Auburn, N. Y. speaking on the same subject, says:—

"But, why, it may be asked, have the Presbyterians entered into such a speculation? Answer: they have long thirsted for *power*; they have attempted to obtain it by applications to the legislature but have failed. Every effort they have made, has but accelerated their downfall; and they are now adopting measures to obtain the ascendancy. If they fail in this, as we confidently expect they will, they will be compelled to yield to the regular constituted authorities of the government; but if they succeed, it will but embolden them to commit greater outrages upon the freedom of our citizens.

"It will be recollected by many of our readers, that a few years since, an

attempt was made by the superintendent of common schools to introduce, officially, the pernicious Tracts of the Presbyterians. The attempt was justly construed into an insult against the good sense of the people, and resulted in the removal of Mr. Yates from that office, which, by that act, he had abused. Subsequently an attempt was made to obtain the passage of a law to compel the observance of the Sabbath. In this they also failed. Finding the legislature of the state, and all enlightened people against them, they have resorted to the plan above noticed. It remains for the *people* to do their duty, and these holy conspirators will fail in this also.

"The person whose name stands at the head of the list, as we are credibly informed, in trying to gain over a respectable Inn-keeper in this village to the holy enterprize, assured him, that it would be for his *pecuniary advantage* to encourage the plan, as the passengers would be compelled to tarry with him over the Sabbath! Indeed, no means, however pitiful, have been left untried, to wheedle the public into an approbation of the measure. And yet, these humble souls, are disposed to insult community with a profession of zeal for God, and regard for our country! This brings to mind the fable of the toad, who turned physician, and professed the art of removing all protuberances from the flesh of his brethren while himself was sorely afflicted with the same complaint. Let these physicians heal themselves."

Pennsylvania Legislature.

Mr. Ogle offered the following resolution, which was laid on the table,—

Whereas, the public has heretofore been drained of its transmissible wealth, by sectarian money making schemes, and certain sectarian institutions built up, and enabled to exert an influence so pernicious to the general welfare and true happiness of the people, therefore,

Resolved, That the committee on

the judiciary system, be instructed to enquire into the expediency of passing a law, declaring that devises, bequests, deeds and conveyances, for any pious or charitable use which shall not be made six months before the death of the testator or donor shall be null and void.

Origin of Tithes.—When Ethelwolfe, the Dane, reigned king of England, A. D. 832, he procured Swithin, a monk who had the care of his education, to be chosen Bishop of Winchester. This Bishop prevailed on Ethelwolfe to enact a law which gave a tenth of the land to the church, on condition that prayers should be said for the soul of the king every Wednesday in all the churches forever. This was the origin of tithes; and the grant was solemnized by a pilgrimage to Rome where the charter was laid on the great altar of St. Peter, and confirmed by the Pope.

The monkish historians record a vast multitude of miracles performed by St. Swithin, who was canonized the same year of his death, which happened A. D. 865. [*N. Y. Telescope*.]

TURKISH EMPIRE.

We copy the following article, not so much on account of any actual news it communicates, as for the lively combinations it presents, of fact and conjectures—of historical allusions and prophetic calculations. The splendor of its style, while it fixes our admiration, may at the same time induce the suspicion that the imaginative powers of the writer, might in some measure prevent a cool estimate of the probable results.—*Gen. of Eman.*

[From the British Critic.]

We are on the eve of a great crisis. Scenes of intense and magnificent interest are about to occur in the East. It appears, from the latest advices, that Turkey is awaking from her sleep of ages, and making the most formidable exertions to repel the hostile aggressions of Russia, and to retain her hold

of her Greek bondsmen. The number of soldiers disciplined in the European fashion is stated at 150,000 and the Grand Seignor shortly expects that force to be raised to 600,000. This is a new triumph of illiberality and prejudice: the triumph of European discipline in Turkey will enable the Sultan Mahmoud to prop the collapsing towers of the Seraglio, and again lift up "*the abomination that maketh desolate.*" But though human efforts may delay, they will not, cannot ultimately defeat the progress of knowledge. The revolutions we daily witness attest this in a voice of thunder. The great circle of improvement must finally be complete. The sun which shines at Lisbon, will shine, in turn, at Cairo and Istamboul.—The long indulged day dream of Russia, of planting the cross of the Czars on the Crescent-crowned domes of Constantinople, appears on the eve of accomplishment. According to a letter from Poland, great activity is employed in fitting out the Russian fleet in the Black Sea—a measure regarded as an indispensable preliminary to a war with the Porte. These preparations, we are told, were hitherto disregarded by the Divan, because they were confined to the establishment of a military force on the Danube.—But as soon as orders were sent to equip a fleet on the Black Sea, the intentions of Nicholas stood revealed, and he was considered as desirous of commencing a war, in which the destinies of the world might be involved.—Without a fleet on the shores of the Black Sea, a Russian army advancing into Wallachia, might be cut off, by landings in its rear; whereas, if the Russian fleet command the sea, the army may proceed without any danger. Notwithstanding this menacing appearance, we do not think, nor have we ever thought, that the fall of Othman's throne will be so easily accomplished as some presume.—Turkey will perish with the convulsive throes of a dying giant. Her undisciplined Spahis, Delhis, and Schockdars will be driven back

by the more regular charge of the Russian cavalry: but not without reiterated resistance. Like the retreating Greeks around the body of Patroclus, their retreat will be a protracted defeat—step after step, stripped of armour and spoils—till at last the dismembered and naked carcass will be flung into the last trench of the Mussulman empire. The time is past since Islamism poured her whitening turbans, like sea foam, round the mightiest capitals of Christian Europe; and when her ferocious sons beheld the Caliph leader urge his horse into the sea, and lifting up his hand to heaven, invoke the prophet to witness, "*that nature, and nature only, resisted the further propagation of his laws.*" The time for that burning zeal has long past. But who can tell whether it may not be rekindled by collision with the rival bigotry of Russia. To our view, there are still materials in the Mussulman creed, for creating an enthusiasm, equal in character, and perhaps in degree, to that which enabled the Saracens to resist and baffle the shock of Europe's most warlike chivalry, with England's lion-heart at its head, precipitated on the shores of Palestine. We are on the eve, as we begun with saying, of a tremendous crisis: and time only can decide, whether the consequences of the new vial of military desolation, which is about to be poured out, will be pregnant with evil, or redundant with good.

Extracts from late papers in reference to Turkey.

"Intelligence from Smyrna states, that the Grand Sultan had sent out an order for his subjects to pray 8 times a day instead of 5; saying, that as all nations were their enemies, their trust was in God."

"But will the Turk be tamely driven back to the regions of Saracenic ancestors? Will he shrink from the imposing appearance of the lion banner

of England, the lily of France, and the black eagle of Russia? No.

‘From the sands of the south shall the Saracen come,

‘And the Tartar shall rush from his den’—and the shores of the Hellespont will be crowded with an array more numerous than they have seen since the followers of Xerxes encumbered them.—There needs no prophetic spirit to foretell the result—the Moslem will be driven into Asia, and the face of Europe will be changed.”—*Morning Courier*.

A Paris paper of the 20th gives the following extract from the new manifesto of the Porte.

“As it is evident that the pretence of liberty in favour of the Greeks tends to nothing less (heaven preserve us) than to make all the countries of Europe and Asia, where the Greeks are mixed with the Mussulmans, fall into the hands of the infidels; to convert perhaps our mosques into churches, and to make bells resound from them, and in a word easily and promptly to annihilate Islamism; neither law, nor reason, nor policy, permit the acceptance of such propositions.

“The proclamation of the Porte enjoins upon all the public agents and functionaries, a general armament.—Preparations were making for a vigorous resistance. A hundred thousand Kurds were said to be already on their march, and would arrive in Europe by the end of March.”

A letter from Havre, dated February 20th, says:

“The Grand Sultan has issued a proclamation, in which he refuses to acknowledge the independence of Greece, and calls upon all his subjects, civil and religious, to defend their rights and their country.”

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For the Reformer.

Mr. Editor.—You know there has been a great and enlightened opposition made lately, in the Legislature of this State, to the insidious, hypocritical and tyrannical schemes of the clergy,

in their attempt to get their Sunday School Union incorporated.—What are we to think gave the principal impulse to this opposition? The Popish audacity, that appeared on the face of the thing itself, gave great cause for opposition—Behold the Popish audacity, in these words!—“These institutions may terminate, in an organized system of mutual co-operation, between ministers and private christians, so that every church shall be a disciplined army, where every one knows his own place, and where every one has a place, and a duty, in the great onset against sin.” That is, a Popish crusade, not “against sin,” but for sin, and all manner of tyranny and wickedness—as ever has been, and ever will be, the case, when such Crusades have been, or shall be formed and supported by the civil government, either for or against morality and religion—Behold again how the spirit of antichrist shoots up its horn among the governments, in our country, as the Popish horn did, among the Popish kingdoms of Europe! For they scruple not to say that: “In ten years, or certainly in twenty, the political power of our country, will be in the hands of men, whose characters have been formed under the influence of Sunday Schools.” That is plainly declaring (let them lie to the contrary as they will) that in ten, or certainly, in twenty years, the political power of this country will be a mere catpaw, in the hands of the priesthood. Then indeed they will not scruple, “to take upon them the immense responsibility of dictating to the consciences of thousands and millions of immortal beings, on the great and important subject of the welfare of their souls.” Nor will they be contented with “changing the words and ideas of authors, while they retain the authors names,” but to suit their own ends, they will change the Laws of the Government and the word of God too, and still retain the authors names. No wonder that these internal and external evidences, going along with the audacious plan, for incorpo-

rating the Sunday School Union, should have procured its defeat.

A book published by Mr. Hindman, long a minister in the Presbyterian body of clergy (and which may be had of him No. 71 north 6th street) shows very plainly what sort of men this body of clergy are. What then would they be, if they had a legal establishment for their support? This question is easily answered, if we look to the nations of Europe, particularly old Spain.

A SUBSCRIBER.

[From "*A Cry from the Four Winds*,"
printed at Boston.]

Orthodox Zealots and Methodist Cowards.

It is well known by every one acquainted with the subject, that there is not only an essential difference between the two systems of Orthodoxy and Methodism, but that there is also as great a difference between the two parties that embrace these systems. When Methodism first made its appearance in New England, Orthodoxy opposed it openly; the ministers of the latter represented the former as containing doctrines contrary to the scriptures and highly dangerous to the soul; and warned the people to beware of such false prophets, which they spake of as emissaries of hell, let loose to deceive. The two systems are still the same, and the parties who embrace them are the same,—equally opposed and irreconcilable. But the *policy* of Orthodoxy is very much changed; it no longer arrays itself openly against its antagonist, but seeks by covert measures to destroy its influence. The siren song of peace, is used as a lull-a-by to hush it to sleep, while its deadly foe is gnawing its vitals.

The great body of the Methodists are aware of this, and are endeavouring to free themselves from this hypocritical orthodox hug; but the unwary are deceived, and in no place is this deception so complete as in Boston. Many of the Methodists have been told by their subtle enemies, that there is little

or no difference between the two, and that whatever is against the one must be against the other; that they feel a high regard for the Methodists and should be very sorry to see their cause injured the least;—and some are foolish enough to believe all this. Open hostilities they could meet with firmness, but flattery unnerves them.

PROPHECIES OF DANIEL.

There are no prophecies in the Scriptures more plain and easy of interpretation than those in the book of Daniel, particularly those in the 2d and 7th chapters; nor are there any, when understood, more calculated to comfort the mind of a true christian in times of great degeneracy. In these chapters it is plainly shown, that all tyranny and degeneracy among professing christians will be brought to an end; and that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." And what *people* will these be? A people, as different from the various religious orders and professors of this day, as the Pharisees were from the disciples of Christ. Nor will they come forward in any associated capacity, with bishops, priests, elders, deacons, and class-leaders; with forms of ordination, rites, and ceremonies, as all sects have heretofore done; for the *stone* which overthrows all that is opposed to the kingdom of Christ, and fills the whole earth, "is cut out without hands"—human combinations, human efforts and device being unable to accomplish any thing in the case. God himself will, indeed, be the author and efficient agent in the whole work. And those he will raise up at this time, will be opposed by all the powers of the earth, and all the corrupt sects and professors in christendom, with all the zeal and enmity of which they are capable. But they will all be overcome and brought to naught.

Just before, or at the time this work shall begin, the iniquities of men and of sects will have come to the full. Hardly any true love or friendship will exist among them, and they will be destroyed by the hands of each other, and by wars and bloodshed, in a more awful and sanguinary manner than has ever yet been witnessed since men were upon the earth: for this will be the *treading of the winepress of the wrath of God*, when *blood comes out of the winepress even unto the horse-bridles, by the space of a thousand and*

six hundred furlongs, and when there shall fall upon men a great hail out of heaven, every stone about the weight of a talent.

This awful period is drawing on apace, and every sect now in existence, and mankind in general, will go on corrupting themselves until it arrives with a rapidity before unknown. The greatest sign, indeed, of the near approach of this period, is the degeneracy and corruption that already exist; for the darkest time will be just before it arrives, when the two witnesses will be slain that during 1260 years of abounding evils continued to prophesy in sackcloth, had power with God, and tormented them that dwelt upon the earth by rebuking their iniquities and testifying against their sins. While these witnesses are in a slain condition there will be no faithful testimony in the earth, (or next to none) and there will be great rejoicing, complimenting and presenting of gifts one to another among the different sects, because they are so much alike and do not rebuke each other's faults, and because there are no faithful witnesses on the earth, to torment them by rebuking their wickedness and corruption.

But have these witnesses yet been slain? Every one must judge for himself by past and present events. They are to be overcome and killed by the beast, or corrupt sects and parties that ascend out of the bottomless pit, and they will overcome them and kill them by the power of delusion, wonderful works and great outward show of religion which they will manifest, thereby causing all (even such as would be otherwise faithful witnesses) to come into their ranks and conform to their ways and practices, so that there will be no honest faithful testimony to be found, all who profess religion, holding with some sect, seeking to please men, and to have the honour and esteem of this world. These things have already taken place to a great extent; but whether to the extent signified by the witnesses *being slain*, is difficult to decide.

[From the Boston Recorder.]

Popery at the Sandwich Islands.

The Utica Recorder has the following intelligence: "A letter received by a gentleman of this village from the Sandwich Islands, states, that several Roman Catholic missionaries, mechanics, &c. had arrived at the Islands, with a view of settlement. It was then doubtful how they would be received." There have been rumors of an intention on the part of the Catholics, to introduce their superstitions

into the Sandwich Islands. It now appears that the attempt will be seriously made.

[The introduction of any religion, except that which is *pure* and *undefiled*, will be of but little benefit to the inhabitants of the Sandwich Islands. Neither the Catholic nor the Protestant religion at this time is of such a description, and the principal effect of missionary labours at these Islands, will be to bring the people to keep the Sabbath, pay money to priests and missionaries, and yield an implicit adherence to their dogmas.]

Missionary Expenditure.—The American Board of Commissioners for Foreign Missions, expended the last year \$104,430. The whole number of missionaries employed was 42. The number of assistants, helpers, &c. was 158, among which were 102 females, married and unmarried. The sum of \$104,430 would be to each, including the females, better than 522 dollars. Hence it seems these labourers, one and all, are handsomely paid for their services. The first labourers in the gospel went forth without any prospects of earthly gain, and without taking either money or scrip.—How much more successful were they in winning souls to Christ, and how different were the converts made at that time from the converts of the present day.

IMPOSITION.

We have been informed, that a person assuming the name of the editor of this paper, and representing himself to be the editor, has lately been holding meetings in Chester County, in this state. We are told that after preaching against hiring ministers, &c. he called on the people for a collection. It is scarcely necessary to add that the people have been imposed on, the editor not having been in Chester County for several years past.

Truth.—It is usually not so hard to discover truth, as to prepare the mind to be willing to receive it.

It is stated in an English paper that the accumulation of property by the late Bishop of Winchester, amounted to half a million sterling—or 2,222,222 dollars.

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work.